And either[5] end In peace, which heaven so frame!
Or to the place of difference call the swords
Which must decide it.

ARCH. My lord, we will do so.

[Exit WEST.

MOWB. There is a thing within my bosom, tells me,
That no conditions of our peace can stand.

HAST. Fear you not that: if we can make our peace
Upon such large terms, and so absolute,
As our conditions shall consist upon[6],
Our peace shall stand as firm as rocky mountains.

Mows. Ay, but our valuation shall be such,
That every slight and false-derived cause,
Yea, every idle, nice[7], and wanton reason,
Shall, to the king, taste of this action:
That, were our royal faiths martyrs in love[8],

* AND either—] The old copies read—" *At either*" &c. That easy, but certain, change in the text, I owe to Dr. Thirlby. THEOBALD.

6 — CONSIST upon.] Thus the old copies. Modern editors—insist. STEEVENS.

Perhaps the meaning is, as our conditions shall *stand upon*, shall make the foundation of the treaty. A Latin sense. So, in Pericles, Prince of Tyre, 1609:

" Then welcome peace, if he *on* peace *consist*"

See also p. 153:

" Of what *conditions* we shall *stand upon*." MALONE.

7 — nice,] i. e. trivial. So, in Romeo and Juliet:

" The letter was not *nice*, but full of charge." STEEVENS.

8 That, were our ROYAL faiths martyrs in love,] If *royal faith* can mean faith *to a king*, it yet cannot mean it without much violence done to the language. I therefore read, with Sir T. Hanmer, *loyal faiths*, which is proper, natural, and suitable to the intention or the speaker. JOHNSON.

Royal faith, the original reading, is undoubtedly right. *Royal faith* [as Mr. Capell observes] means, *the faith due to a king*. So in King Henry VIII.:

" The citizens have shown at full their *royal*

minds: "
i. e, their minds well affected to the king.
Wolsey, in the same